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The Bombay Guardian.

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WEEKLY REVIEW.

—The praises of God are now sung by proxy in the Cathedral, if we may believe a writer in a contemporary, who says that the congregation rise when the choristers enter, and when they sing the doxology the minister turns 'respectfully' to them with his back to the congregation.

—The *Bombay Gazette* takes occasion from a recent distressing casualty in England to point out the necessity of swimming-baths, for soldiers and for all classes. It is surprising how large a proportion of seamen are unable to swim.

—The new Income Tax on all salaries exceeding Rs. 41-10-7 goes into operation this month.

—The Government of India having resolved to offer the fixed quantity of 50,000 chests of opium, and keep a reserve of 10,000 chests, the area of cultivation is to be increased by 9000 begahs. Opium pays the Government much better than grain, but it may cost the country more in the end. All the responsibility of Government does not terminate when it has got the best price for its products. Two classes of facts require to be taken into account; men women and children *have been starving this year* in India, for want of grain; many have died in China through the habitual use of Indian opium.—The death of a Native prince in this Presidency, through the use of opium, is reported this week.

—A Mr. Orridge is calling attention to the fact that a vast number of historical documents of great importance are to be found in the Guildhall Archives, containing a mass of information regarding history in the 15-17th centuries, 'perfectly astounding,' and strangely overlooked by Macauley and all other modern historians.

—Mr. J. A. Novello proposes that clocks throughout the world should be made to strike the same time, namely, all strike twelve when the sun is on the meridian of Greenwich. Our twelve o-clock in Bombay would be just about sundown, and it would be 24 o'clock with us just about sunrise.

—Professor Phillips, Oxford, says the whole Vesuvian tract is now in a condition of *greater frequency* of eruption than in any previous period, and he concludes that 'we are now in the midst of a period of more than average struggle with the imprisoned energy of Fire.'

The Rev. E. H. Cooper, of the University of Durham, has arrived from Europe. He will have ministerial charge of St. Peter's, Mazagon.

Our readers will not fail to notice a very interesting communication from the Rev. A. Abbott, in our correspondence columns. Mr. Abbott has been about 25 years in this country; he has given a good deal of attention to the healing art as an auxiliary in his missionary work, and with marked success. We, in common with many others, regret exceedingly that he should find himself under a necessity of leaving a country where his labors are so greatly needed; and the fact that he has initiated such important experiments as those which he now describes, will add to the general regret that is entertained.

Is not the time fully come for our worthy fellow-citizen, Dr. Bhau Daji, to give the public the benefit of his valuable discoveries as to the treatment of leprosy? If we might take the liberty, we would remind him of what the four leprous men mentioned in 2nd Kings, VII: 9, said: "We do not well; this day is a day of good tidings and we hold our peace." We can understand that he may have had reasons for keeping the treatment secret until he had subjected it to thorough proof; but these reasons can now have little force.

The *Friend of India* thinks Dr. Macleod is justly severe in the following criticisms on Bombay:

"'Save for the surrounding scenery, Bombay would be an uninteresting city to a traveller.' 'As to the native town no Irish village of the worst kind has a look of greater poverty, confusion and utter discomfort.'"

There are many large and rather costly buildings in the Native town, but they are built without the slightest regard to architectural effect. A European who should lose his way in the Native town would discover many of these in narrow and secluded streets and gullies. He would often see a capacious many-storied dwelling house, and would perhaps see cows and buffaloes going up the steps and in at the front door. Such an idea as that of building their houses on some common plan, with reference to combined effect, is utterly foreign to the minds of our Native fellow-citizens. Unfortunately, builders have a *Shastra* giving minute instructions regarding the building of houses, the points of the compass which they are to face and other details of construction, neglect of which would be considered fatal to the fortunes of the occupants. As the municipality have not taken these things into account in laying out streets, it often happens that the houses on a street instead of presenting one face, all stand a little sideways, and exhibit a succession of zigzags.—But we cannot assign all the blame of the unsightliness of Bombay to the Natives. The ugly tiled roof spoils all our buildings. The hiding of the roof the Greeks considered almost a *sine qua non* in architecture; but it seems to be the fashion here to make the roof as obtrusive and naked as possible. A good many expensive buildings are springing up on the Esplanade, but we look at them with more or less of trembling. It is a great mistake to insist upon a fine facade when the rear of the house (more conspicuous than the front perhaps) is recklessly ugly. The row of out houses connected with the bungalows on the Esplanade, are more conspicuous than the bungalows themselves, and suffi ciently suggestive of Dr. Macleod's 'irish village.'

The *Indian Mirror* after mentioning the failure of Miss Carpenter's health, and the probality of her return to England, says: "So far as we have been able to learn, her efforts have been attended with quite inadequate sucess in the Bombay Presidency."

Those who had more acquaintance with India than Miss Carpenter had, will experience little surprise that her scheme should have been unsuccessful. The grand difficulty is that all the children in India are married and their vocation in determined from infancy. Even the widows are in a sense married; they belong to the dead and not to the living; the same unhappy prejudice that forbids their remarriage, requires their seclusion. The Natives will not give their daughters to be trained as teachers. The daughters are not theirs to give; they are already married. It is this that removes the girls from the schools already in existence before they are twelve years of age. In order to find a modification of this system, we must go to the lowest castes; but other difficulties present themselves there; people of higher caste will not send their children to low caste teachers. Many of the Natives sympathized with Miss Carpenter because she disclaimed all intention of using the Bible, and it is possible that their greetings and gratulations may have disguised to her for a while the difficulties before her. They to a certain extent recognize the importance of education for their children and wives, and are ready to urge upon Government the necessity of instituting and furthering the means of providing it; but the grand difficulties are not such as can be overcome by liberal appropriations from Government. The difficulties lie deeper, and can only be eradicated by a sort of action on their own part, that they have not yet seen their way to. They must grapple honestly and really with this matter of infant marriages, if they wish for any rapid expansion of the work of female education.

In the mean time, those ladies who are sincerely and thoroughly desirous of doing good to their sisters in India, should give themselves to Zenana work, and in doing it should not consent to dismiss what is recognised as the greatest of all moral helps, the teaching of Christ.

The *Indian Church News* has a Bombay correspondent. The Communion Service at the Cathedral has become to this writer *a perfect treat*. Some of our readers may be interested to learn how the Lord's Supper became all at once so rich in blessing.

"Dr Douglas has a remarkably clear and musical voice, and to hear him intone, or rather mo-

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notone, the Communion Service, is a perfect treat; under his influence the Cathedral is already rising from its late state of lethargy."

Paul, in his epistle to Timothy, has a good deal to say about the qualifications of bishops, but he seems singularly to have overlooked the one now mentioned. But then Paul's *bishops* were only *elders*. After the 'perfect treat' the writer proceeds to denounce the Rev. F. J. Spring as 'jackal to the late Bishop,' and the *Bombay Guardian* as successor to the *Punch in India*. Our paper, he tells the Madrassies, is "the organ of the Schismatics generally. A pitiful groan appeared in a recent number; its readers were informed that at the Cathedral on Sunday night, the whole service *was intoned* !"

With regard to this matter of intoning, perhaps we cannot do better at the present time than quote the letter of Col. Aston published by us in August last:

"In the course of my long and varied experience in India, I have observed that the Hindoos, the Mahomedans, the Zoroastrians, all intone or chant the words of their scriptures or prayers, which they invariably utter with little or no attention to their meaning, but rather like the Pharisees, and Romanists often, for the merit of frequent repetition; or for mystic superstitious influence supposed to attend the mere repetition of forms of words. Indeed, the meaning of what they utter is generally not known to them. I have observed children, unskilled in reading and unacquainted with the exact meaning of the words they read, whose attention is distracted from the meaning of the words they do know by necessary attention to the spelling and arrangement of syllables, and who are, of course, unable to adapt suitable tone and emphasis to varying words whose meaning they do not know, or the force of which in combination they do not exactly perceive, fall into monotone. I have observed pleaders and others when hurrying over parts of documents, not to their present purpose, but which must be got through, generally fall into monotone. And in various other instances I have observed, that when persons in reading or speaking feel no special personal concern or interest in what they utter, they fall into monotone. I have found my own experience square with this. But I have observed in the temporal affairs of life, that whenever a speaker or reader, in earnest, would express the thoughts uttered with exactness of meaning, he naturally adapts tone and emphasis varying with his subjects, his phrases, and his words."

THE *Indu-Prakash* says:

"If the great and glorious American Union, whose subjects consist entirely of a Christian population, is convinced of the perfect uselessness of a national church maintained out of national resources, because there are different sects of Christians in that Christian population, if the great republican leaders, so to speak, like Mr. Gladstone and Mr. Bright—the glorious Gracchi of democratic England—think the existence of the Protestant State Church in Ireland a huge injustice to the Irish people and a great abuse of authority on the part of England, because the major portion of the population of Ireland consists of *Christians* who differ in some religious principles from the Established Church, how forcibly do these arguments, when applied to British India, prove almost to demonstration that in following the present course of furnishing religious instruction, &c., to a very small fraction of the community, out of the current revenues of the country, our Government is guilty of a gross violation of political morality? If our paternal Government is so solicitous about the spiritual welfare of a portion of its European subjects, why should not the same paternal care be extended to the Catholics, the Jews, the Parsis, the different sects of Mahomedans, and last but not the least, the various sects of the Hindus?"

But are not Catholics, Mahomedans and Hindoos in the enjoyment of the paternal care? If we remember rightly, about six lacs are annually alienated from the revenues of this presidency alone, in support of the religious institutions of the Hindoos. We are ready to go along with our contemporary in recommending the dissolution of Church and State, though his arguments may not seem well-chosen. It is true that many of the servants of the State are placed in an anomalous position in India, far removed from the religious aids of their own country; and if, as is commonly supposed, they bring with them to this country many inestimable blessings, the expense of providing them with the consolations and elevating influences of religion, ought not to be grudged them by the people of this country. But looking at the matter from another point of view, it seems to us not desirable that the ministers of the Christian religion in India should be supported by taxes levied upon Hindoos. The power that resides in the Gospel is best displayed when the support of Christian institutions is thrown upon Christians themselves.

WE have been favored with a copy of the Bombay Auxiliary Church Missionary Society's Report for 1868. There are at present about twelve European missionaries at seven stations in the Presidency. At these 36 adults were baptized last year, viz. at Bombay, 6; at Nassick, 9; at Aurungabad, 14; at Junir, 1; at Malligaum, 3; and at Kurrachee, 3. There are in all 180 communicants, of whom 90 are at Nassick. The report concerning the Money School is a favorable one, as regards attendance and progress. There are three other English Schools, at Malligaum, Kurrachee and Hydrabad. Many of our readers will have seen this Report; but we make a few extracts:

The Rev. Appaji Bapooji says:

"*Baptisms.*—During the year under report there have been six baptisms. I baptized one man by name Rakhmaji and his little child last Christmas. Since his baptism he has given me entire satisfaction by his Christian walk and conversation and by laboring independently of us for his support. Another man a domestic servant of Mrs. Hurst of Bandora, was baptized by Mr. Carson Easter Sunday and is also giving us and his employers satisfaction as a faithful Christian servant. The third one I baptized, named Homji, on Whit-Sunday. The meaning of his name is 'a gold coin' and so he is. He reads his Bible regularly and tries to bring his reading to account in his behaviour. He is an ornament to our congregation, and every one speaks highly of him as a consistent Christian. The fourth one, an Ayah of Mrs. Westropp, was baptized by Mr. Weatherhead in October last, and this month a Mahomedan was baptized by Mr. Sheldon who happened to be in Bombay."

The Rev. Mr. Cooke, Nassick, says:

"I have under my direction eight native evangelists. These are sent far and wide through the Nassick District to preach the Gospel. They generally go two by two and remain out from twenty to twenty-two days in the month. They return in time to be present at the monthly administration of Holy Communion and the Missionary meeting. At the latter they strengthen our hands by giving us an account of their work. During their stay in the village they receive daily instruction from Mr. Ruttonjee, and preach morning and evening in the surrounding villages. The number of our evangelists has been reduced by three. One has resigned—another I made over to Mr. Foote, who had no men of his own, and a third has been called to his eternal rest; he was attacked with cholera when on his preaching tour, his companion had him brought in here, and remedies were applied in vain. He was struck down when fighting as a good soldier the 'good fight of faith.' His trust was in Jesus, and in Him he fell asleep, at peace with God to wake up in His likeness. Our native evangelists have been approved of by all, and are doing a great work. It is through them we feel that the Missionaries can only reach the masses of the people and commend the Gospel of Christ our Saviour to the millions of Heathen. We have had much to encourage us in connexion with our evangelistic work during the past year. Nine adults have been received into the church by baptism, and there are at present more than 12 enquirers."

The Rev. Mr. Sheldon, Kurrachee:

"The question has been and will be asked, What is the advantage and what the result of Bazaar preaching? Is it telling upon the crowds filling our streets or influencing the native population as a whole? I think it of great advantage. It is something to bear witness to the truth almost daily in 4 centres of distinct populations. Preaching may give offence. It always has done, but that Gospel which was preached by the Saviour to the poor can never be preached in vain. Nor has it been fruitless with us. One of our best catechists first had his attention drawn to the Christian religion in the Bazaar. A Brahmin, whom we hope shortly to baptize, was also similarly influenced, while our occasional absence from our accustomed preaching place is at once noticed and remarked upon.

"Our schools have given me not a little anxiety; ever since my return from England a year ago, I have noticed a decided falling off in the Missionary tone of our high school. Mr. Croly and I have, I may say, perseveringly given Scripture lessons almost daily in the upper classes; yet I have never had boys who seemed so little influenced by religious instruction. The reason is obvious. The sole object the boys keep in view, (and their parents naturally encourage them,) is to pass the examination of the Educational Inspector, and obtain his certificate. Bible lessons are now barely tolerated instead of being as they used to be the leading lessons of the school. Another difficulty connected with these high schools is the increasing expenditure of them. In order to meet the requirement of the higher standards, highly paid teachers are indispensable, and our local funds, liberal as they are, fail to supply us with the monthly sum needed. The question with me is, shall we continue these expensive schools, at present in a Missionary sense working so unsatisfactorily, and requiring so much of our time in purely secular subjects? If so, extraneous pecuniary aid must be given and some department more strictly Missionary suspended."

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SATURDAY, MARCH 20, 1869.

SERMONS.

EVERY few months we have showers of newspaper articles about sermons. Preachers need not infer from this that their vocation is one of great importance in the estimation of secular editors; for there appears to be nothing so minute or so sequestered that the genius of the modern press does not undertake to work up into agreeable articles: as the French cook distinguishes himself by his ability to create an excellent repast out of the most unlikely materials. Some of the articles on sermons may afford valuable hints to those whose great study is how to make pulpit discourses agreeable to the 'wise and prudent,' the 'thinkers,' as they would term themselves, of the day. Occasionally appears an article that is fitted to benefit those whose great aim is to to be found approved of the Master. These while they are on their guard against the one perilous extreme of seeking to please men, wish also to guard against the other extreme of ignoring the state of mind of those whom they have to address. So far as may be consistent with their sacred responsibility to declare the whole counsel of God, they wish to avoid giving offence to the prevalent taste in matters of detail. Seldom, however, will they find in the leaders on sermons, any hints that are of practical value to them. The hearers re-

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presented by the article writers, have generally one end in view, the minister a very different one. The former wish to be entertained at church, and wish to leave the church as self-complacent as they entered it. For the time which they give to the minister they ask for something in return; the minister may give them what he believes to be more precious than thousands of gold and silver; but the coin that they ask is of another sort. The music; the ceremonies; the people of quality present; their dresses; these things interest in their measure: but when sermon-time comes then the question arises, Is this man more intellectual than I? if not, why should he preach to me? *Amour propre* takes the alarm and fills the mind with prejudice. Now if the minister is intent on exhibiting his intellectuality, the erroneous principle adopted by the hearer will only be strengthened; his mind will throw itself into an attitude of antagonism. The aim of the preacher should be to disabuse his mind of the idea that he is there preaching to him because of any presumed intellectual superiority. We often hear a comparison instituted between the office of the minister and that of the physician. The physician commands our confidence by his superior acquaintance with pathology and therapeutics. The preacher should in like manner command our confidence by his superior acquaintance with our moral nature, its needs and their remedies. To a certain extent the comparison holds good; but there is a difference. In one sense the preacher of the Gospel is rather like a patient who has received great benefit from the treatment of a certain physician, and who seeks to persuade other patients of the value of that treatment that they may apply to the physician themselves. He is a messenger; to use the language of Paul, an ambassador of Christ; he brings to you not his own words, his own ideas, but the declarations of God. You have been engrossed by your worldly pursuits during the week, and have thought very little of God and his requirements; well, here is his servant who has been studying for you God's holy word, and who comes to tell you what he has found bearing on your case. Why should the question of his intellectual place be at all occurrent? Does it matter at all whether he is above you or below you, in the scale of intellectuality? The message; the testimony of God; that is what you want. We acknowledge with pain that too often your difficulty is aggravated by the effort of the preacher to commend himself to you as a man of ability, of mental power, of eloquence.

In a recent article on sermons we found the following counsels to preachers:

Never pretend to know what you don't know.

Never pretend *not* to know what you *do* know.

Never use other people's brains without acknowledgment.

Never say in the pulpit what you would be, for any reason, ashamed to say out of it.

Remember that the poorest and stupidest of your congregation require *most* of your care, and are trusted to your *honour*.

Remember that every sermon you preach should be calculated to make men better, more true and righteous.

Ask yourself constantly, "Am I worth my keep"—could I get a *living* in any other employment—or am I *here*, a guide of men's souls, simply because I've nothing else to do that I am fit for? and *here* no *fitness* is necessary."

Live in *the world*, because already you are saturated with Church; hear what your *adversaries* have to say; get among people who *differ* from you and——

Finally, remember what would become of you if the fashions of society allowed a congregation to hiss a bad preacher out of a pulpit as they allow an audience to hiss a bad actor off the stage.

Most of these bits of advice are worthy of being heeded; some of them are excellent. A servant of Christ, searching the Gospel for the counsels of the Master, would find them there, differently but emphatically expressed, and shafted with motives well fitted to carry them home to the heart. Many a long year ago we epitomized the result of our researches on the subject of preaching, in 64 apophthegms. We will not inflict them all on our readers; perhaps they may be interested in a score of them.

1. Almost all will depend on the standard of excellence in our minds.

2. Let there be a settled purpose to produce an effect.

3. Important to set out aright. Habits speedily acquired and incurable.

4. From the beginning to the end of the sermon let there be progress.

5. Text of primary importance. God's authority for the whole. Seed.

10. Avoid the tendency to run into one form of structure.

12. Stop at cogent places rather than go on declining.

17. Unity the great rarity. Does the sermon fix *one idea* in the mind? Singleness of intention throughout.

24. The illustrative style is the style of the Bible.

25. Transparency of style. Words must easily let out the sense.

29. The application, if not made by the preacher, will not be made at all.

34. It should be specific and searching.

35. The pride of man is even more connected with supposed ability than goodness. Aim to show him his weakness. Cultivate the power of quickly looking a subject into shape.

42. Strength of feeling the great thing. Ardent longing to accomplish the design.

46. Resolve always to gain attention, if possible, and never to wear it out.

54. Be a fool for Christ's sake, willing to sacrifice intellectual pride.

57 Extremes of conciseness and copiousness both bad.

59 The curse and impotency of preaching are in its vagueness; beating the air; irresolution.

64 Nothing pertaining to the Christian character can be safely left out in the pulpit. It is remarkable how completely, notwithstanding the diffusion of the Scriptures, Christians are dependent upon the testimony of the minister.

The minister who, having the privilege of preaching to a congregation during 2 hours out of the 168, does not carry about with him all the week the sense of his obligation to fit himself to deliver God's message at that time, is recreant to his high calling. Other men are in their counting houses and offices; he is released from secular avocations that he may think and read and pray and bring them the result of all in the best shape. For him to be less busy than others, is an abuse of trust; for him to be busy about things that do not belong to his vocation, is also a grievous error. Not that we would limit the duties of a pastorate to the Sunday services. The pastor belongs to his people during the six days as well as on the seventh, and his sermons are likely to be only the better for the time spent in ministering to the needy of his flock, and in seeking the wanders who are outside the fold.

OCCASIONAL THOUGHTS.

"*He weakened my strength in the way.*" *Ps.* 120: 23.

How suddenly at times the experience of weakness and inability comes over one. It is literally 'in the way.' We have our work planned, and are going on with our usual duties. All at once we find ourselves physically unable to do what we propose. Our purposes may not be cut off, as were Job's, by severe sickness; only in appearance interrupted by mere weakness. It seems to us that we could understand a sharp attack of disease, requiring the attendance of the physician, and the administration of remedies. We think that we might trace such an attack to its cause, and be enabled to guard against it in the time to come. We could wait patiently for the due effect of the means used and be willing to lie passive in the mean time. But mere weakness, or inability to do the work we have planned, seems even more trying to faith and patience.

We are apt to feel that the work must be done, and that *we* must do it. It seems strange to us that our days are thus cut off in the midst. Happy if we can then realize that it is He who is weakening our strength in the way. It is the voice of our Lord saying to us, Come my people, enter into thy chamber. Come into closer relations with me. This is "in the way," a preparation for other work. It may be a suggestion to us of that other expression, that of Ps. 110: 7, He shall drink of the brook *in the way*, therefore shall he lift up the head.

To day I would not dwell on the "fancies of a sick man;" though these fancies and feelings may be important. Rather would I put on record another instance of the loving faithfulness of our God; hoping thus to get strength myself, and also to encourage others in faithful persevering prayer.

At a particular time of the year, somewhat more than two years age, my mind was much exercised in regard to the conversion of a certain friend. Presenting the petition repeatedly I was enabled to leave the matter to God. I had an assurance that was unusual with me, that the prayer was heard and the request granted. When the time came for hearing from that friend, the news was not such as I had wished and perhaps had anticipated. Months rolled by; letters still spoke of no change. But the assurance remained. Of course the prayer had been and was still continued. But the burden seemed to be removed. It was as if the prayer was heard day by day. The anxious feeling was taken way.

And now, after these weeks which seem long as we reckon them up, comes a letter breathing of pardoned sin, telling of faith in Christ, and full of love, joy and peace.

God had been working in his own blessed way upon the heart of the distant one. Perhaps we may not trace the connection between the prayer and the result. We may not see the hidden links. Some may doubt even the general influence of prayer in such a case. But the believer may see another instance of answer to the prayer which faints not. The Saviour said in this case also, "What I do thou knowest not now, but thou shalt know hereafter."

The prayer is offered, and apparently the answer is withheld. But though it did not

come in the way expected, it was granted in the thoughts of peace and trust which accompanied the petition. And in just the right time, by influences wholly separated, so far as the man is concerned,—by instrumentalities to all appearance unconnected with the prayer offered, by other thoughts and reasonings the mind is affected. The man decides for Christ. God shews His constant control and His gracious accomplishment of purpose.

Days and years of darkness may intervene between the prayer and its apparent answer. The real answer we may feel sure is connected with the offering of the petition.

It is as if a little door were opened in heaven, and we were permitted to see a little of the future. We see the result. It is certain to us, but we do not see the intermediate steps. The hill yonder seems close at hand for we do not see the valleys and lesser hill-tops that lie between us and the spot we would reach. But the point is still there.

MITRA.

ASTRONOMICAL MATTERS.

AN article in *The Student* for February, refering to the systems of meteors, says:

"There was not much perhaps to attract attention to them when they were supposed to form one or two rings occupying a position in space very nearly coincident with that of the earth's orbit. But it has now been placed beyond a doubt that the earth encounters fifty six systems at least, of these small bodies. And these systems are found to be not circular rings but ovals of great eccentricity extending far into space, in some cases even beyond the orbits of Uranus and Neptune. What is the likelihood that if there were but a few hundreds of such systems, the earth would encounter so many as fifty six? We are compelled to admit the extreme probability that they are to be reckoned by millions."

As our readers are aware, some of these systems have been ascertained to coincide with the orbits of known comets.

There is so much of the spherical in the heavenly bodies and in their arrangements, that we would naturally be led to expect that the solar system itself would be found to be a sphere with the planets moving about the sun in all manner of planes. But so far as the planetary bodies are concerned it is rather like a wheel, such a wheel as we are sometimes shown in pyrotechnical displays. It appears however that the spaces at the flanks of this great moving wheel are by no means unoccupied. The myriads or millions of cometary and meteoric bodies belonging to our system are trammeled by no law compelling them to keep to the plane of the ecliptic, but move off to the right and left into the vast spaces that separate us from the next solar wheels.

While we were yet acquainted with but few planets in our system, nothing was more impressive than the simplicity of the laws that govern them in their movements round the sun. But in the asteroidal system occupying the space between Mars and Jupiter, a large number of planets are found with orbits intersecting each other with an amazing complicity. 106 of these bodies have been discovered, some of them as big as our moon, many of them much smaller; and it is probable that there are very many more undiscovered; yet their paths are so intertwined, their orbits are so interwoven and plaited together, so to speak, that if we imagine them to be represented by hoops, a person taking up one of the hoops would lift them all. Yet He who knowth the stars and calleth them by their names, who marshalleth the hosts of heaven, knows how to guide all these bodies so that no two shall ever clash. In this portion of our system, the first discovery in which was made on the first day of this century, we shall find an exhibition of the divine power and wisdom and all-sufficiency that will invest it, as discovery advances, with extraordinary interest.

Recent observations of *a* Centauri, the nearest of the fixed stars, show its parallax to be about nine-tenths of a second, and consequently its distance is ascertained to be a little over twenty millions of miles, or about 200,000 times the distance of the earth from the sun.

CHRIST'S VERITIES,

OR

THE "VERILY VERILY'S" OF OUR LORD.—XVII.

"*Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple,* VERILY *I say unto you, he shall in no wise lose his reward.*" Matt. x: 42.

These words enforce and illustrate what our Lord had just before said: He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. The expression 'one of these little ones' occurs half a dozen times in the Gospels. Its meaning in this place is indicated by the subjoined words 'in the name of a disciple,' *i. e.*, because he is a disciple. The discourse as a whole was addressed to the apostles; but there appear to have been others, his disciples, standing by. The great principle that whosoever receiveth one whom Christ hath sent receiveth him, is best enforced not by a reference to the most favored and advanced of his servants, but by an application to one that is least so. The least gift to the least distinguished servant of Christ, is noticed, remembered and acknowledged by Christ.

Christ sends his servants forth into what, he plainly assures them, is a hostile world. He would not have them deceive themselves on this point. Ye shall be hated of all men for my name's sake. They shall persecute you to the death. Seek not the honor which cometh from man; dishonor awaits you. Expect not that they will recognize you as ambassadors of God; they will stigmatize you as emissaries of Beelzebub. You know that all power is mine; that power shall be exerted in your behalf; but not perhaps in the way that you would anticipate. Your path is not to be one of ease, but of privation. The servant is not greater than his Lord. They have rejected me, they will reject you. Not a hair of your head shall perish without me; yet they shall put you to death. You are to be sustained in this arduous and costly path not by the expectation of certain visible results, but by the assurance of my presence and my countenance; by the assurance that the doing of my will is in itself of highest moment. A great end is attained when my message of love has been delivered to men, even when you are expelled from their gates and have to shake off the dust of your departing feet. Yet if any receive you, an unspeakable blessing is theirs; they receive me; the least kindness shown to the least of you, for my sake, shall be recorded in heaven and shall be requited with heaven's best blessing.

There are some highly-gifted men in the ministry of Christ. They have the gift of eloquence, and the noblest in the land think it a privilege to hear them. The place where they preach is too strait for those who would attend their ministry. Many are so wrought upon by their oratory that they gladly enrol themselves among the followers of Christ. Their influence is very great; but perhaps it is not wholly spiritual, not wholly such as the Gospel aims at. Paul rejoices that the Corinthian Christians had not been won by his eloquence, 'lest their faith should stand in the wisdom of man' and fall when this should fail. There is, however, an eloquence that faith itself bestows; the eloquence of love; engaging the whole heart and soul in setting forth Christ crucified. But after all, that same Spirit who in the privacy of our closet opens our eyes to behold wonderful things out of God's word, is present where the Gospel is preached by men who are deficient in intellectual power and literary attainments, and is able to make the hearer recognize the word of Christ and receive it as from Christ himself. And probably we shall find, at the last day, that the highly-educated servants of Christ have not won more souls than those of less culture have done. Not by might, nor by power, but by my Spirit, saith the Lord. Our reference is not to indolent men who shrink from the searching of God's word, and from meditation on the laws and characteristics of his kingdom, and from scrutiny of the Spirit's operations, and from enquiries regarding the needs and idiosyncrasies of men, and from persevering and whole-souled prayer. The want of culture in these slothful servants simply discloses to men, what God well sees, their spiritual nakedness and nothingness. But there are, we do not doubt, thousands of unobtrusive men scattered over the face of the earth, whose chief and habitual concern is that they may rightly interpret to men the message of Christ, who would yet be counted as 'the little ones' among Christ's servants.

One object that our Lord had in making this closing remark, was to strike a blow at the spirit of self-complacency which he saw more or less germinant in the minds of the apostles. It seems almost to belong to our identity and individuality, that each one should be constantly trying to *differentiate* himself from others, by flattering himself that he has this or that that others have not. If we could disentangle this tendency from the sin that penetrates our entire organism, we should probably find in it a good gift of God, intended to establish between each soul and God a commerce of thankfulness and love. But it now takes simply the unsightly form of self-complacency. It follows men into the church; it follows them into the ministry; it follows them into the apostolate. The twelve disputed who should be the greatest. Christ would have them understand that there is for them only his greatness; that self for which they sought honor must be crucified, and in place of it there must be Christ; not I, but Christ liveth in me. The Father loveth the Son and hath given all things into his hand, and giveth them to us only in him. Thou eminent minister or missionary or scribe, thy self-seeking robs thee of much, and makes thee a robber of many. The blessing that the world needs more than all thy gifts, goes with the little one who, stammeringly it may

be, yet effectually, holds forth the uncorrupted truth of Christ's Gospel.

Notes from an Interleaved Bible.

Psalm xcv. 8. It is not a greater external manifestation of God that is needed, for who enjoyed a greater than the Israelites in the wilderness? but that our heart be touched by the Spirit of God. The heart is hardened by not hearing the voice of God.

10. They that err in their heart, know not the ways of God and cannot enter into rest. Our Lord elucidates this by showing that the meek and lowly enter into rest. Heart error is unbelief; an evil heart of unbelief. My ways: many are pointing to their church and to their prayer-book saying, here are God's ways. But happily God himself is pleased to show us his own ways. Every believer finds a promise to this effect. This passage of Scriptures gives its right hand to Moses and its left hand to Paul; along with Numbers written five centuries before, and Hebrews ten centuries after, it declares that a divine Spirit is the author of the inspired Scriptures of the Old and New Testament. As several portions o an elaborate mechanism show that they belong to each other and have one designer, by the way in which they fit into and interlock each other, so the different parts of God's word testify that they constitute one inspired whole, have one all-wise Designer.

xcvi. 6. Strength and beauty are in his sanctuary because he himself is there. See Rev. I for a glimpse of Christ's strength and beauty in his church. For eighteen centuries the world has done its best to crush the sanctuary, destroy the little flock, but in vain, which shows the divine strength in it. Its beauty is yet much marred, but all the beauty of creation is nothing to it, and the day cometh when the bride shall be without spot or blemish. But the beauty of the whole depends upon the beauty of the members. In the character of each Christian there are to be elements of strength and of beauty; a manifestation of divine power subduing his sins, enabling him to endure, giving him victory over the world; and of the beauty of the Lord in his meekness and lowliness and usefulness and purity and love.

9. Worship in the beauty of holiness; lift up holy hands without wrath and doubting. The worship takes its character from the life.

10. Things will never be upon an immovable basis till they are founded on the Gospel; there must be revolution after revolution, till God's kingdom triumphs over all. Men will try every thing else and every thing else will be found wanting. The little stone hewn out of the mountain without hands shall break all the kingdoms of the earth in pieces and fill the earth.

11-13. The manifestation of Christ that is to be, the advent of his glorious kingdom, is to be the redemption of the material world now held is the bondage of corruption. Romans viii. The new heavens and the new earth come in when Christ's word has judged the world that now is, and the former things shall have passed away. All creation now groans, waiting for that day of liberation.

xcvii. 1. Jehovah reigneth; not in the hearts of men, not in the counsels of the nations; we have still to pray, Thy kingdom come, thy will be done. But his enemies are compassed about by certain limits beyond which they may not go; they fall into his hand sooner or later; the fruit of their doings is reserved for them. And the Lord has a little flock with whom are the promises that embrace the world's destinies; all things are possible to him that believeth, and this is the victory which overcometh the world even our faith. These four Psalms, 96-9, are prophetical of Christ's glorious coming to inherit all things.

7. Worship him all ye gods: fall before him as Dagon did; as the gods of the old world have done.

10 They love not the Lord who do not hate evil; and all that contravenes the will of God is evil in their sight. They hate it every where, but chiefly in themselves.

11. Light is sown for the righteous: as the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, so they who trust in God, wait for the day of light, the day of recognition and fruition. For the Righteous One, light is still sown; for eighteen centuries the sowing has gone on in all climes, among all nations; darkness still covers the earth and gross darkness the people; but Zion shall arise and shine, her Light being come and the glory of the Lord risen upon her.

Correspondence.

To the Editor of the "Bombay Guardian."

Sir.—Innovation seems the order of the day. The Church of England is in Revolution. No sooner has the late Senior Chaplain of the Cathedral (who was well known for his sound views of the Christian religion) left our shores for England than changes are introduced into the cathedral. Daily services *throughout the year*, both morning and evening, have been instituted. So far as the Church of England is concerned there is nothing wrong in this; but the *intoning of the prayers* is certainly an unnecessary innovation, and in my humble opinion, a mockery of prayer. Prayer is the heart's sincere desire, and to pray in an assumed tone is disgusting in the extreme to every true Christian. Another innovation is the lighting of two candles on the Communion Table in the evenings. Surely we have not been blind for these many years that we should now be enlightened. I am a man of few words, and I say that the sooner the ministers discountenance making unnecessary innovation in the old order of things the better for the Church of England. The ministers see that the Church of England had more members and was stronger some years ago, but they are obstinate not caring for winning souls so much as for the changes which they make according to their whims or with a desire to please those placed above them. If they preach forms instead of the truth as it is in Jesus, in the end many will have to mourn for their old church, and I with others are already doing so. Many of the congregation are about to flock to the Presbyterian church.

Yours Obediently,

11 March, 1869.

Mr. Editor,—Some two month ago, I obtained what I understand is the remedy, or one of the remedies, employed by Dr. Bhao Dajee for the cure of *Black Leprosy*.

Having prepared a tincture of the medicine to be used externally, and from this tincture, a preparation suitable to take internally, I selected two patients.

No. 1. was Mahadeo Kale, a Mahratta, about fifty years of age—had been afflicted with the disease six years.

He commenced taking the medicine in pills, three in the morning and three at night. He was to abstain from all other medicines, from all condiments in his food, from oil and ghee. Wheat bread, milk, light simple food was recommended.

The patient said he was too poor to afford such a diet, but thought he could get a quarter seer of goat's milk, and would sometimes be able to get wheat bread.

On the third day he came and said that he felt that the medicine was doing him good. I then in addition to the pills ordered an external application of the medicine, a two ounce vial was nearly filled with water and some twenty five or thirty drops of the tincture were added and well shaken. He was to anoint himself with this, twice a day, wherever the disease appeared, which was nearly all over his body.

Patient No 2. was Haree Bapoo, a Koombhar, also a resident of Satara, about forty years of age and has been afflicted with this disease, about a year and a half.

He commenced taking the medicine a few days later. He also at first, took only the pills, and almost immediately began to improve. It was more than a week before he began to use the medicine externally. It being of an oily nature he was afraid it might be injurious. He was at least persuaded to give it a trial.

After some two weeks I left Satara, but supplied the two patients with medicine.

After being at Mahableshwar about a month I wrote to the Rev. W. Wood of Satara, and asked him to call the men, examine them, and let me know the result of the treatment. I received the following reply. "Very soon after your letter was received, Hariba the leper (No. 2) came, and I examined him carefully as you desired. He was in good spirits, said he felt well, almost as well as ever, and was able to do a pretty good day's work. He could do nothing before. The shining appearance of the spots, चट्टे, which were all over his body and limbs has entirely disappeared. They now look healthy, though still somewhat lighter than the natural skin. His fingers of course remain crooked and distorted, but they are healed, and feel no longer sore. There is now very little of any numbness in his wrists and feet, as though they were asleep. I think this a most interesting case."

In regard to the other man No. 1. Mr. Wood says, "I did not see this man before he commenced to take the medicine and so cannot say what change has been effected. But the man tells me, that before he began to take the medicine, he was covered all over with protuberances, which broke and discharged. He has now no such running sores and all these protuberances are reduced in size. The fingers and toes have become free in their movements. The numbness, before experienced, has left him. He has now a good appetite, food digests well,—he sleeps well. Before taking the medicine his tongue was very dry and rough. It is now in a good condition."

The type of disease in these two men was different. No. 1. was covered with blotches about the size of grapes, some larger, some smaller, but they were remarkably prominent giving him a hideous appearance.

In regard to No 2. the blotches were large but comparatively flat. Both seem to have derived much benefit from the medicine. Both are now able to work and support themselves, and they feel comfortably well.

In communicating the above, I do not claim for this medicine, that it is a *cure* for this loathsome disease. I have not had sufficient time for testing it, but from the success in these two instances (the only cases I have treated) I think the medicine must be a valuable one.

Should it not prove a *perfect cure*, still it is something to be relieved from pain. It is something to be so far restored to health and strength as to be able to work, and support oneself.

As I am about to leave the country and shall not have the opportunity of further testing the virtue of the medicine I am very desirous that others should test it in the form in which I have prepared it.

Many of those afflicted with this disease are extremely poor, but the medicine *in this form* will be within the means of the poorest. I hope in a few days to be able to tell, to all interested, where they can obtain this medicine, carefully prepared, with all necessary directions as to its use.

And if any medical men wish to know what the medicine is, and how it was prepared, I hope soon to place the information within their reach.

Very truly Yours,
A. ABBOTT.

Mahabaleshwur, 15th March 1869.

Epitome of News.

SATURDAY, March 13, 1869.

—*Times of India*: "At the sitting of Council yesterday upon the Town Duties Bill, the motion of the Hon'ble Mr. Bayley to substitute a tax of four annas per candy upon grain imported into Bombay in lieu of the fee of one anna per hundred weight upon cotton was adopted, and the Bill with this alteration passed its third reading."

—The Viceroy, accompanied by Sir Wm. Muir, leaves Calcutta the 24th to arrive in Umballa the 26th. Sir Wm. Mansfield is to command the force there in person.

—H. M. S. *Octavia* sailed yesterday for England.

—Dr. Colenso, Bishop of Natal, has been nearly drowned in attempting to cross a swollen river. He was washed out of his saddle and sank once, but was rescued by the exertion of Mr. Kirkman his companion.

—The Siamese Twins have been examined by Sir W. Fergusson. The *Lancet* reports the results of the examination and says: "The interdependence of the twins for so many years, and their relative position, have affected more or less the strength and efficiency of those of their organs that are turned towards each other, and they are consequently in partial disuse. The adjacent eyes are in this way enfeebled, and the adjacent legs measure an inch less in circumference

than the external ones. Chang is somewhat deaf in both ears; Eng only in the ear turned towards his brother. Their arms are all freely used; and are all alike, or nearly so. It is very doubtful whether they would either, if separated, be able to stand or walk with any degree of firmness. The question of the severance of the twins has not, we think, in their own minds, taken quite so decided a form as has been supposed. The wish seems to be that of their respective families. They married two sisters, and each is the father of nine children. Eng has six sons and three daughters; Chang, six daughters and three sons. Between the families there is not the same perfect harmony as between the fathers, and there are periods when each family wishes to have a father all to itself. In the minds of the twins themselves this wish appears to be to some extent reflected; but we do not believe that it exists in a degree that would induce them to face any serious danger, and we do not believe that it is at all connected with that fear of the possible death of one brother, to which ghastly prominence has been given in the public mind. Sir W. Fergusson is of opinion that the operation would present no surgical difficulty, and would require the division of no structure in itself dangerous to touch. But still he thinks that it would probably be fatal. It would entail, in each of two not very robust men, advanced in life, a large wound containing exposed cartilage, always a source of difficulty and delay in healing, and its moral effect in breaking a chain of life-long habits would probably be extremely serious. The fears and anxieties of the patients could not fail to be of a very depressing character."

MONDAY,—March 15.

—The *Hindu Reformer*: "The second anniversary of the Prarthana Samaj was celebrated on the evening of the 1st instant, with a sort of subdued *eclat* which imparted a serene and peculiar interest to the scene. Dr. Atmaram Pandurang's renovated hall where the Samaj holds its meetings was tastefully decorated with the congenial plantain tree, the date-tree leaf, and evergreens—and scented by the classic Jasmine and the Mogra, artistically swung round the lights in strings or stuck amidst vegetable greens. Upon the wall over the pulpit, flowered in large Deonagari characters the pious motto and the name of the Samaj. The scene on the whole was charming and produced a momentary impression of a retired and religious grove rather than a room in the busy town."

The preacher was Mr. Bhicoba Luxman Chawhan.

—*Friend of India*; Rajpootana: "Food seems to be pouring in, and yet the rate does not fall. The missionaries who were the first as usual to move and to rouse others, still feed and supply work to several, having received from the children of the United Presbyterian Church—the poorest of the three Churches in Scotland—a sum of £4,500 as a new year's gift for the famine-stricken. It is true of Rajpootana as it was of Orissa, that, if it had not been for the missionaries, especially in Nusseerabad, the tale of victims to famine would have been much heavier than it is."

—Mr. Cowasjee Jehangheer has given Rs 7500 towards the tower of the Roman Catholic College, in course of erection on the Esplanade.

—*Illustrated Times*, on the Hull Convent case: "It is not too much to say, whatever amount of devotional exercises may be gone through by the people concerned in these narratives, that to pretend that the life they lead, as painted by themselves, is a bit more 'religious' than that of other people, is utter nonsense. All the Aves and Paternosters in the world cannot make it anything but what it staringly is—a mean, degraded life, of which the most engrossing questions are not half so respectable—may heaven forgive us for even that comparison!—as those of a poor old scandal-mongering washer-woman with nine children to care for."

—The *Mitrodaya* announces the death of the Sir Desaee (ruler) of Sawunt Waree. He was excessively addicted to the use of opium, which caused his death.

—It is reported from Peking that the young Emperor was astonished to find one of the chief eunuchs of the Palace smoking opium. The monarch requested to be allowed to try a pipe, and the effects were such as might have been expected. While suffering from the sickness consequent on his excess, the Queen mother surprised his Imperial Majesty, and immediately took prompt measures. The eunuch was beheaded, and a fresh proclamation against the use of the drug was circulated throughout the country. Several copies of the Edict have reached Ningpo and are exciting much attention amongst the natives of that city.

—*Friend of India*: "The *Saturday Review* has lately done good service in exposing two literary larcenies. One is the unblushing plagiarisms of Baboo Bholanauth Chunder, a Calcutta clerk, in his 'Travels of a Hindoo' published by Messrs. Trubner and Co. The other is a translation of a Chinese novel 'The Flowery Scroll' by Sir John Bowring. As Sir John Bowring's ignorance of the Chinese language was well-known during his stay in the East, the appearance of this work caused some astonishment until the *Saturday* solved the mystery by showing that the translation was not from the Chinese, but from the Dutch of Gustave Schlegel, a Netherlands-India civilian, and one of the best living Chinese scholars. In Sir John Bowring's case the offence is aggravated by a previous conviction; and it is to be hoped that both he and his Aryan brother will lay the *Saturday's* admonitions to heart."

—Same: "Sir Alexander Grant, when presiding at the last annual meeting of the Free Church Ladies' Society for promoting Female Education in the East, bore the following testimony to the part taken by Missionaries in Educational progress.

"'In all that has been done, the missionary societies have been the pioneers. They have led the way and the Government has followed after. With a timidity which is at all events natural, and I may say excusable, Government dreaded to take any initiative step in the education of the people of India for fear of exciting a thousand suspicions against themselves. The missionary societies then boldly stepped forward in the breach. They showed the possibility of educating the people, they showed the people the advantages of education and ultimately they showed Government that the people wished to be educated, and could safely be educated. In the same way that the missionary societies led the march in the promotion of the education of boys, so now they have led the march and they are inducing Government to follow them, in the matter of female education."

TUESDAY, March 16.

—*Madras Mail*: "We venture to direct public attention to schools which owe their success to the individual efforts of ladies whom we may best describe as amateur missionaries, laboring not for 'lucre' but for love. Such schools, however, are the *Canarese Girls' School* in connection with the London Missionary Society, Bangalore; and such ladies are the Misses Anstey under whose sole management and direction the schools now are. Possessed of independent means at home, these two high-minded ladies came out to India about three years and a half ago, with the sole purpose of raising its daughters from the debasing influence of lamentable superstition into the light and liberty of Christianity and truth. With so noble an aim in view, these voluntary exiles in this great land can scarcely fail to command our sincere respect. Although the schools (which consist of six) were not commenced by the Misses Anstey, for more than three years they have been entirely under their management; and to the time and attention which these ladies have so lavishly bestowed upon them must fairly be attributed whatever success they have up to the present attained. At the close of last year the day schools were attended by 418 pupils; and of these, 193 were reading the class books, whilst 62 were competent to read the Bible. The senior girls are instructed in Scripture, History, Geography, Grammar, Composition, Arithmetic, Sewing, and Singing. The younger children are taught on the Infant School system which obtains in England. The majority of pupils are of the Shudra caste, but there are a few Brahmins amongst them."

—These ladies have also a Training Home for the education of Native Female teachers.

—'A Lover of Truth' in the *Record*: "The Bishop of Oxford was doubtless gratified to learn from the letter on 'Sisterhoods' in the Record of Nov. 6. that his authority as visitor of Clewer Convent, is fully recognised in the 'rules' of that Community. His Lordship can now have no difficulty in removing the 'evils of Sisterhoods,' which he so deeply deplored at the Church Congress, Dublin. He sees by Rule 1 that his public Benediction in the chapel is necessary for the 'Confirmation' of the three vows of obedience, poverty, and chastity, taken privately in the sacristy by every Sister. Rule 2 shows that his consent must be obtained before Sisters can be removed to other Sisterhoods. According to Rule 7, he is the medium through which Sisters transfer their property to the Convent. Rule 13 proves that all services in the chapel, viz.,—High and Low Masses for the Dead; Benediction of Vestments, Altar Cloths, Chalice Veils, Corporals, Palls, Purificators; the 7 Daily Romish Offices of Lauds, Prime, Terce Sext, Nones, Vespers, Compline; the Annual Retreats; the Services at the Admission of Superiors, Sisters (black and gray), Associate Sisters, Associates of House of Mercy, Lay or Serving Sisters; Consecration of Penitents—are 'subject to his authority;' and the last rule declares that 'None of the preceding rules (above fifty in number can be altered without consent of the Visitor' (Bishop of Oxford)."

—*Indian Mirror*: "It is a pity that both Baboo Debendro Nath Tagore and Keshub Chunder Sen are leaving town together. Under the ministry of the former the Calcutta Brahmo Somaj was beginning completely to change its aspects. Many Brahmos who had discontinued their attendance owing to the lifelessness which the Somaj in its ordinary routine of business presents to the public, commenced to be present during the services so long as the Prodhan Acharjya conducted them. The singing of the hymns also very considerably improved under his eye. We are sorry he should leave this encouraging aspect of things, and suffer the Calcutta Brahmo Somaj to relapse into that inanimate formalism which since the disruption has naturally crept into it. The congregation that used to assemble at Baboo Keshub Chunder Sen's house also considerably thinned after his departure for East Bengal."

—An Engineer, in the *Times of India says*: "On reading the report of the 'Bhore Ghaut Investigation,' I was surprised to find, that though the American system of brakes was alluded to, no mention was made of the most important and efficient improvement now in use there—I refer to the steam brake, which is applied by the engine driver, and is under his sole control, and which acts simultaneously on every wheel in the train, with such power, that a train of six large cars, (equivalent to fifteen of the cars in use here,) running at a speed of thirty miles an hour, can be brought to a full stop in 250 yards. With brakes of this description, I am confident that no safety sidings would be required on the Ghaut."

By the American system brake vans are not needed at all. The wonder is that such a cumbersome device should have continued so long on English Railways.

—*Times of India*; Lahore: "The Ameer of Cabul arrived here this morning at 8 o'clock. He was met by the Lieutenant-Governor and escorted to the fort by a large procession of civil and military officers, troops lining the roads. Every thing went off brilliantly."

—London, Messrs. Schuster and Co., of Cannon-street, have addressed the following letter to the *Times*: "As an instance of the excellent working of the telegraph between here and Calcutta, we beg to bring to your notice the following case, viz.: We sent yesterday, the 15th inst., at 11,35 A. M., a message consisting of thirty words to our Calcutta correspondents, and at 6,50 P. M. last night, we received a telegram from Calcutta acknowleging our message of the morning, and answering it in detail. The time thus occupied between the transmission of our message and the receipt of the Calcutta reply was within 7½ hours, and we firmly believe the shortest on record."

—A Parsee priest, having lost currency notes of the value of 300 rupees, took arsenic and killed himself.

—A Hindoo, not having been able to obtain a girl in marriage, took opium and killed himself.

—*Times of India*; Calcutta, 16th: "Government invite tenders for a loan of two crores of rupees to be issued in promissory notes at 4 per cent. The form and condition are not the same in the transfer loan of 1865. The tenders are to be opened at noon on the 17th April.

—An interesting and instructive Lecture on the Marathi country, its Tribes and Castes, was delivered on Monday, by Rev. Dr. Wilson, in connexion with the Mechanics' Institute. A second Lecture on the subject, at a future time, is promised.

—S. G. O. in the *Times*: "As a nation we are singularly forgiving in the matter of any villany which has anything of a commercial complexion; we are very irritable against the villany which takes our property without pretence of any bargaining in the matter—takes it by force of fist rather than by the seduction of false print. I confess myself to be far behind the age in this matter; I own to feeling that more real disgrace at this time attaches to the notion in the matter of those who plan with success schemes to enable them to live in luxury and respectability on the deluded of all classess than in the matter of the paupers to the life bred and born who come as burdens on the great body of ratepayers."

FRIDAY.—March 19.

—Deaths last week, 374. By Small-pox, 54.

—Twenty Irish gentlemen celebrated St. Patrick's day by inviting forty Scotchmen and Englishmen to a dinner.

—A clerical correspondent of the *Bombay Gazette*, defends the new practice at the Cathedral by asking if Dr. Wilson was to be blamed "when as Dean he turned his back on the people in the Convocation to address the Chancellor, in times not so very remote? May not a Minister honour God with the people by the direction to which he turns himself, when worshipping, not the people, but, with the people, God Himself?"

This shows that we were right when we spoke of the practice as of superstitious origin. The editor of the *B. G.* replies: "Surely this is not an ingenuous defence or vindication of a proceeding which offends "thoughtful" and simple-hearted folk. Does our correspondent mean to affirm that the Deity is only in *one place*, and that a person or prelate may turn *his* back to that place with propriety, except at a special moment?"

—*Times of India*: "It may not be generally known that at the close of the campaign in Abyssinia last June, three Abyssinians, chiefs of the tribes at Ghaso, Rassamo, and Debra Null Shohoes were seized and sent down to Aden by Lord Napier, with orders that they should be detained there as hostages until such time as the murderers of Mr. Dufton, who was attached to the Intelligence Department of the Expedition, were produced by the tribes. One of these prisoners, the Ghaso chief, died in the Aden jail of scurvy last November; and advices from Aden now report the death, on the 25th ultimo, of another of the chiefs from the same cause."

The above will be read, we think, with a good deal of surprise. After the withdrawal of the Force, could these men be justly detained? It does not appear that there was any charge against them.

—*Indian Public Opinion*: "There is now a prisoner committed to the Sessions at Lahore for poisoning three travellers, whom he met near Taran Tarun, in the Amritsar District. He accompanied them on the pretext of being engaged on the same pilgrimage to the Pind Dadan Khan shrine. The thug administered *datura* to them in some sweetmeat which he had purchased, and after robbing them of some of their valuables left them, as he thought, dying, under a tree, near the city gates. A constable discovered them, and after calling in medical aid, the three men recovered and were able to describe the poisoner, who has been traced and arrested at Atari, and has confessed his crime."

—Rev. G. O. Newport, of the Travancore Mission, writes of the work in his field as follows: "I believe that Pareychaley district contains nearly 10,000 Christians, or about one-third of our whole Mission. The expenditure of the district has, of course, very much increased; but the allowance from England has never been enlarged nor has any addition been desired by me. The people have themselves met the surplus expenditure in these ways: (1) By the new converts building their own places of worship entirely themselves, without a single farthing from the Mission Fund. (2) By their giving contributions as liberally as their circumstances will allow, and thus paying half, three-quarters, one-third, and (in some cases) more than the whole of their Catechist's pay. From the very commencement of their Christian life, they are, in some cases nearly in other cases entirely, self supporting. And some of these congregations, it must be borne in mind, were only commenced during the year 1867. I reckon that from ten to or twelve congregations have been newly established within this year; and these congregations are less burdensome to the mission than those are, that were founded fifty years ago. (3) By the older congregations increasing their contributions. This has been done to a very gratifying extent. (4) By the people generaly taking upon themselves the repairs of their mission buildings, in addition to their contributions. (5) By the labors and exertions of the Mission agents who, as a whole, labor diligently. I have lately visited several of these congregations, and am very much surprised at the intelligence and knowledge manifested by them. New Christians are laying hold of the teachings of the Gospel with a firm grasp, and endeavor to act up to them. They are persecuted, but stand firm; and they give us occasion to glorify God in them. And the work still goes on. How to supply the necessary agents, I do not know."

TELEGAPHIC NEWS.

London, March 10th.—Mr. Grant Duff stated in the House of Commons last night, in reply to Mr. Denison, that, in compliance with a request of the Ameer of Affghanistan, Sir John Lawrence had given him six lacs of rupees, and had sanctioned the further payment of a similar amount. Sir John had also sent the Ameer a present of muskets and ammunition.—No formal condition was attached to these gifts, which were merely intended as a pledge of good will, and Mr. Duff expressed a hope that a strong government was about to be established. Sir John Lawrence, he said, never contemplated a subsidy, and Government considered itself entirely unfettered as to the amount and kind of assistance to be rendered. —General (? Lord) Arthur Clinton is dead.—Advices from Constantinople state that Photiades Bey and the officers of his legation have left that city for Athens.

12*th*.—In the House of Lords last night the Bill for extending and defining the authority of the Governor General of India was read a second time. The Duke of Argyll explained that its provisions were similar to those of the Bill which was introduced last year, but that the clause for erecting the Lieutenant Governorship of Bengal into a full Government with a Council had been omitted. The Duke said that an attempt to change the relations between the Lieutenant Governor and the Viceroy would only increase their mutual jealousy, the true remedy for which he would not propose at the present time. A seat would be given in the Executive Council to the Lieutenant Governor inasmuch as his exclusion now involved great waste of time.—A motion has been introduced into the House of Commons in favour of the union of the Horse Guards and War Office under one responsible Minister. It was subsequently withdrawn after discussion. —Mr. Cardwell and Sir John Pakington declared that both departments were actually under the control of one Minister.—The East India Irrigation Bill was referred to a select committee. The Beverley election has been annulled.

13*th*.—The *Morning Post* announces that France and Belgium have agreed to refer their differences to a mixed commission.

15*th*.—The *Baroda* with outward Indian Mails left Suez for Bombay on the 14th instant, at midnight (6 hours after contract time.)—Sir John Lawrence is to be raised to the Peerage.—A Royal Order, dated October 1861, has been published defining the relation of the Commander-in-Chief to the Queen, the Army, and the War Office. It says that the military command, discipline, appointments, and promotions shall be expected (? separated) from the Department of the Secretary for War, and that all the powers and business relative thereto shall belong to the office of the Commander-in-Chief, subject to a Royal and general control. The responsibility of the Secretary of State for War, for the exercise of his prerogative and of the powers formerly possessed by him as Secretary will then be nominal.* —The *Post* of to-day regrets that the basis of the intended negotiations of the Commission appointed to settle the Belgian question, is at present undetermined. The French Government insists upon the validity of the former Commission and of the concession made to the French Company. —Count Braisier Saint Simon supersedes Count Usedom as Prussian Minister at Florence.

* This paragraph was much mutilated in transmission.

16*th*.—The resolution introduced into the Senate authorizing the recognition of Cuban independence has been referred to the Foreign Relations Committee.

17th.—Heavy reinforcements have been ordered for the West India squadron.—The *Constitutionnel* of to-day states that France and Belgium had agreed to a satisfactory solution of the Railway difficulty.

Paris, 14th.—Public Laguerronier (? Viscount de la Guerronière) is now returning to Brussels with a despatch explaining the views of the French Government on the Luxembourg Railway Bill, thus removing the question, hitherto of a commercial character only, to the domain of diplomacy.—Advices from Madrid state that the debate on the Constitution will commence next week.

Washington, 11th.—Mr. Washburne, the Secretary of State, and General Schofield, Secretary for War, have resigned.—Ex-Governor Hamilton will succeed Mr. Washburne, and General Rawlins is to take the place of General Schofield.—Mr. Boutwell succeeds Mr. Stewart as Secretary of the Treasury.—Mr. Washburne has been appointed American Minister at the Court of the Tuilleries in the place of General Dix.

Washington, 12th.—President Grant has accepted the resignation of Mr. Stewart, Secretary of the Treasury.

Miscellany.

—"It was interesting, though little noticed by the Protestant public, to see at the Christmas fair on the Boulevards, in Paris, a stall on an open space, bearing the inscription, "We testify that the Father sent the Son to be the Saviour of the world," and from whence flowed an incessant stream of Gospel tracts, and oral teaching. Sometimes the public would stand in hundreds, listening to the bold earnest testimony to the grace of God. Free-thinkers would come violently to insult, blaspheme, and mock; *but invariably the crowd was against them, often laughing and hooting them away. The two Christian Frenchmen set their* faces like a flint, and God gave them *gentle boldness* to come off victors in every encounter. The fullest liberty was enjoyed, and at the close of the arduous campaign of twelve days, a police agent, who had been present during the most violent scenes with the blasphemers without interfering, said: 'It is a pity that men who do so much good as you should ever die!'

"This is the fifth time that these evangelists have proved that we have the fullest liberty to do good, if we know how to use it. It is one of the many fruits of the Exposition of 1867. It also proves that the religious fibre in our population is not destroyed: what they hate are the Jesuits, and on their account all ecclesiastical form; but give them the pure words of our Lord Jesus Christ, and speak with the earnestness of personal experience, and they will listen, and come again and again to hear, and often to express gratitude for good received. Oh that we could persuade hundreds to carry on Gospel work, instead of wasting their strength on sterile discussions, and unprofitable questions!

"The priestly party of Madrid show their estimation of the work going on, by writing against it in the public press. The *Siglo* of Sunday, Dec. 27, dedicated a leading article to the tract 'A Saviour for You,' which they styled a Christian gift, which the people had received to lighten a dull season at the hands of the Protestant. The article is conceived in the strongest vein of Mariolatry, the writer complaining that the whole tract points to Christ, whilst the 'Mother of God' is passed over in silence. The *Regeneracion*, of Dec. 31, has an absurd paragraph noticing the four tracts then issued, which they counsel good Catholics to buy up and destroy. They say all publications are suspicious which cite largely the Scriptures; that the productions in question are poisonous; and that all the religious publications which lack the *approbatur* of the ecclesiastical authorities may be regarded as *prima facie* impious. The *Esperanza* recommends landlords not to let their houses for the preaching of the Gospel, which the *Universal* replies to, saying, 'The preaching of the Gospel cannot well be opposed to religion, however partially it may be opposed to the Roman Catholic religion;' and, further, censuring the fact, which had come to their knowledge, that some proprietors of houses in Madrid had received anonymous letters, threatening the burning of their houses if they let them for such purpose.

"A new bi-weekly, the *Iglesia*, has been started, in which Rome seems to out-do itself in blasphemous pretensions. Mary is not only the Mother of God, but 'the Almighty,' our 'Co-Redemptress.' Pamphlets of 150 pages and upwards have come out, written by priests, to expose the errors of Protestantism. One bears upon its title-page, 'An Answer

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to the Publications of, &c., and the heretical book Andrew Dunn.' But, whilst many oppose, other writers in the public press take our defence. We are again in this short-handed. Had we the time at our command, availing of the favourable disposition of several of the best journals, the press could largely be used for the advocacy of truth. To-day appears an article on the claims of the Romish Church, in the *Voz del Siglo*, the writing of our A. C. The same high-toned journal published two days ago a wonderfully bold address to the 15,000 ladies of Spain, who, under priestly inspiration, recently memorialised the Government against religious liberty. The writer is a friend of our own, one of the most distinguished professors of the Central University.

"The Scripture portions, printed here by a faithful servant of Christ, are going rapidly into circulation. Planting himself in an arcade, where he has hired a stand, our good brother L. is selling daily 300 or more of 'Matthew's Gospel,' which are purchased by rich and poor. Had he suitable Bibles he could sell largely. The Romish version of the Scriptures is in little favour, and of the Protestant version there are none on sale at Madrid. The few copies brought in by private friends were exhausted in a few days. Neat gilt-edged Testaments disappeared at once, some of the readiest purchasers being ladies, who desired the book to carry with them to church and read, let us hope during Latin mass."

—*Christian Work*: "A pamphlet has been published and widely circulated in Scotland, showing the entire success of the Free Church in affording to all her ministers a compensation more liberal than has ever been reached before by voluntary gifts. It proves clearly that churches can be maintained on the most satisfactory basis, and can carry on the work even in remote country districts, by the liberality of their own members.

"The parties in Germany are becoming more widely separated—the Rationalists more extreme, the high Lutherans more Ritualistic and with greater leaning towards Rome, and the Evangelicals more decided. It is evident that there is a wave passing over the whole of Protestant Christendom, which, though it produces different results in different countries, according to special circumstances, has yet the same general effect of separating it into three distinct sections—the rationalistic, the superstitious, and the evangelical. This wave affects Britain, Germany, France, Switzerland, and even Sweden and Norway, and it must lead eventually, and before long, to radical changes in the external aspects of the churches. The outer boundaries which have existed since the Reformation are likely to be greatly changed."

—The *Athenæum*: *Early Sassanian Inscriptions, Seals and Coins.* By Edward Thomas, Esq.

"At the south-eastern extremity of the rocky ridge of Seghermeh, four miles from the right bank of the river Shírwán or Diyáleh, in N. lat. 35° 7' 16" and E. long. 45° 34' 35", are the ruins of Pâï-Kúlí, and along the face of the terrace of the Fire Temple there is a bi-literal inscription in Parthian and Sassanian, or, to use the now generally accepted terms Chaldæo-Pehlví and Persian-Pehlví. Mr. Thomas informs us that 'the leading object of the present notice, as confessedly preliminary and tentative as its predecessors (in Vols. IX., XII. and XIII. of the Journal of the Royal Asiatic Society), is to draw the attention of resident European officials or chance travellers' to this inscription. But there is another inscription near Istakhr, which has its name from the village of Hájí-ábád. The locality is thus described by Ker Porter: 'The village, or rather dell, of Hájí-ábád, cannot be more than two miles in extent from end to end; the most western extremity being formed by the rocks of Nakshi-Rustam, which stretch three miles from the village of Hájí-ábád in a direction north, 68° west. I was shown a piece of antiquity in one of these caves. It lies about a mile, nearly north, from the village. The entrance is exceedingly lofty; and within, the cavern is still more so. Along the right side we found several square places hewn in the rock; two nearest the entrance, at about six or seven feet from the floor of the cave, were filled with inscriptions, both in the Pehlvi character; one consists of sixteen lines, the other of fourteen.' It is in this latter inscription that the chief interest of Mr. Thomas's book centres. His translation of it is as follows: 'Representations of the persons of the Zoroastrian divinity, Sapor, King of kings of Arians and Anarians, of Divine origin from God, son of the Zoroastrian divinity, Andeshír, King of kings of Arians, of Divine origin from God, grandson of divine Papak, king. And of multitudes of men, Lord, mighty, the obeyed of Satraps, Military chiefs, Nobles. And Ye mighty (one) and bringer of joy among the people of the world, and God of justice he (is), Lord of the Creator the high Creator, the Seed (of) the First of Gods, the Spirit he (is) . . . . . over the Jews sole Lord created ye (are) . . . . . of the order of the chosen Jews ye (are). Of a certainty the Master, the Divine Lord [first in rank] created Jesus of divine aid The Lord thou (art) bringing mercifully joy to the people of the world. And The God he (is) Lord, abounding in good. And The Heavenly Lord he (is) Lord, of increase of good aid, Lord of Lords.'

"In accordance with this translation Mr. Thomas supposes that Sapor had been converted to the true faith, and associates his conversion with the Western influences to which he was subjected after his conquest of Valerian, an event synchronous with the teaching of Manes, A. D. 261. Indeed Mr Thomas thinks it possible that Manes himself 'may have been the direct means of converting the victorious monarch of his own land to Christianity.' The idea is, we believe, altogether new; but brought forward by so judicious and careful an investigator as Mr. Thomas, it deserves the fullest consideration. We regret to learn that Sir H. Rawlinson altogether dissents from and contests the fundamental principles of the translation, and it must be admitted that the heterogeneous character of the etymological tracings given in the observations on the inscription suggests doubts as to their correctness. At the same time it cannot but be matter of surprise that in such difficult and untrodden ground so close an approach should have been made, if not to actual truth, at least to what so much resembles it.

"In order to afford a survey of the whole subject all the fragmentary inscriptions of the Sassanidæ at present known have been collected in this volume, and it is to be hoped that with the advantage of this great aid to inquiry the attention of Orientalists will be everywhere attracted to the discussion. If Mr. Thomas has not attained success in his solution of the inscriptions, he has amply deserved it by his long, valuable, and multiform researches in Eastern antiquities."

PASSENGERS ARRIVED.

Per *Carnatic*, 13*th*:

For Suez.—Lieut. Col. and Mrs. F. H. Smith, Lieut. Col and Mrs L. B. Jones, Dr. Collum, Mr. E. Stead, Mr. W. A. Baker, Mrs. Macpherson and two children, Mr. Couch, Mr. D. Tarch, Mr. A. Hobson, Mr. T. Grant, Mr. L. Lang, Mr. C. Menelas, Mr. W. Havelock, Mr. and Mrs. C. Smith, and child, and Mr. R. S. Sinclair.

For Southampton.—Captain P. W. and Mrs. Bannerman, and children, Mrs. Macfarlane, and 2 children, Miss Brice, Col. and Mrs. Meade and four children, Miss Szezepanski, Mr. Bishop, Captain, and Mrs. Hall, Captain and Mrs. Justice and 2 children, Miss Weldon, Mr. Jas. Forsyth, Mr. E. T. Mortimer, Mr. H. Cooper, Surgeon Major J. L. Halloway, Miss E. Birch, Lieut. Beaumont, Mr. Hotham, Mr. C. R. Edwards, Mr. J. R. Rae, Mr. and Mrs, Geo, Hampton, and Mr. Terry.

For Marseilles.—Mr. St. John Tucker, Col. and Mrs. Scott, Major and Mrs. Charles H. Wilson and four children, Major and Mrs. Addington, Lady Heath, Major F. C. Taylor, Major and Mrs. Hackett, Mr. J. L. Lushington, Dr. R. Macdonald, Captain Thomas, Mr. Henry Stead, Mr. J. F. Hewitt, Lieut. Campbell, and Major Hammond.

For Malta.—Dr. and Mrs. Ogilvie and child.

PASSENGERS SAILED.

Per *Sumatra*, 12*th*:

From Southampton.—Captain and Mrs. Johnson, Captain and Mrs. Manderson, Mrs. Bell and child, Mrs. Tytler's servant and child, Mrs. E. Jackson, Mrs. Emmett, Mrs. Turton, Mrs. Cooper, Mrs. Richardson and child, Captain Gibb, Messrs. W. Wick, E. Lawson, T. Edwards, T. Price, Woodward, Madden, Dolling, and Eoreman, R.N.

From Marseilles.—Lieut. Col. Day, Col. Conybeare, Col. H. Milne, Cap and Mrs. Sheppee and child, Mr. H. S. Hore, Baron Bentinck, Mr. R. Antrobus, Mr. W. Kaye, Marquise Viviana, Madlle. Prescio, M. Goubert, Madam St. Angela, and Madam St. Germaine.

From Suez.—Sheik Essoobhoy.

From Aden.—Sorabjee Cowasjee.

DOMESTIC OCCURRENCES.

DEATHS.

MABBOTT—March 12th, at Dapoolie, Lieut. J. Mabbott, Invalid Establishment, aged 74 years, deeply regretted.

SUMMERS—March 15th, at Bombay, Sub-Assistant Surgeon R. Summers, aged 61 years and 9 *months*.

Advertisements.

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	BAND Rs.	As.
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The Awdries and their friends, by Mrs. Prosser	2	8
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Stories of Old England, Sargent	1	8
From Dawn to Dark in Italy	2	0
Life of Dr. Marsh	2	0
Draytons and Davenants	3	12
The American Sacred Songster	2	8
Scripture Pocket Book for 1869, mor. (with list of the present Parliament.)	1	0
Sunday Magazine for 1868, bound,	5	0
Subscriptions to the following magazines, (monthly,) for the current year, are still received:		
Sunday at Home, per annum	3	4
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British Messenger, "	0	12
British Workman "	0	12
Cottager and Artisan "	0	12
Sunday School Teacher "	1	8
Biblical Treasury "	0	12
Sunshine "	0	12
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THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. DuBois, in connection with the School, held in the Freemasons' Hall, Mazagon. A large house with extensive ground and ample accommodation for a number of Boarders has been secured in a healthy part of Byculla.

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From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral, and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty response on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DUBOIS, Byculla.

G.C. REYNELL.
Honorary Secretary Diocesan Board of Education.

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